

MOSES THE _____

Following the pattern presented the last time I spoke, we return to the “faith chapter” of Hebrews and look at another of the elders mentioned there that were favored with a good report. Specifically, we turn our attention to Moses.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. (Hebrews 11:24-27).

As we delve into this, keep in mind throughout that we are talking about faith, **the substance of things hoped for, the evidence of things not seen** (Hebrews 11:1) that drives this train. As the scripture says, by faith this and by faith that.

Verse 24 -

By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter[.]

Come to years:

When this verse takes up the topic of Moses, it has to do with that time in his life he was **come to years** which was likely at least 40 years. **And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.** (Acts 7:22, 23).

The picture is a well-developed, healthy, well-educated, grounded, strong and focused man. Likely a luminary in Egyptian society was Moses. Gill says he was a great *nobleman in Pharaoh's court* and was learned in *all the wisdom of the Egyptians*. He was **Moses the Blessed!** Suddenly he had a pining. He wanted to go see his people; he obviously knew he was of the Israelites.

Son of Pharaoh's Daughter:

None in the old world was more signalized by Providence in his birth, education, and actions, than Moses; hence his renown was both then and ever after very great[.] (Benson). He was called the son of Pharaoh's daughter, was he not? He was royalty; part of the ruling class. By birth, he was greatly privileged.

One example of this that comes to mind is that of John Quincy Adams, the 6th president of the United States, son of the 2nd president. Solely by reason of who his parents were, he entered a great station in his life. He spent most of his teenage years in Europe working amongst diplomats. He was educated in the finest European private schools before returning to this country's Harvard. Career opportunities opened to him that otherwise would not have existed but for his genealogy. Before it was all said and done, he served in the United States House of Representatives, the United States Senate, as Secretary of State and as President. Not once did he ever refuse to be called the son of President John Adams.

Another more recent example would be George W. Bush who, but for his family tree, would likely have ended up driving a taxi for a living. But we know how that story unfolded. He likewise never refused to be called the son of President George H. W. Bush.

Here's the point. Moses was fully grown and mature when he made this momentous decision, distancing himself and disassociating himself from this powerful ruling class. It was not a decision made by

foolish youth. It was not a decision made in haste or anger. It was a decision made in the cold light of day, taking into consideration all the realities of life in this world. Here we see **Moses the Sober Decision-Maker!**

This is a decision that every child of God faces, sooner or later; it is unavoidable.

This refusal to be counted as Egyptian royalty was done by Moses, both in word and in daily action. Nobody was left to wonder where he stood. Pharaoh's daughter had rescued him and **nourished him for her own son** (Acts 7:21) but he now showed that he preferred being called an Israelite or child of God to any earthly adoption. Moses' actions showed he cared more for the Lord's people than his own worldly honor and interests.

Verse 25 -

[C]hoosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season[.]

Afflictions:

We read Moses made the deliberate choice to suffer affliction with the people of God. To have done so, it was necessary that he be able to identify who those people were. In truth, any sincere soul will have no trouble making that identification.

At that time, they were the Israelites. They were oppressed and down-trodden, but they were those whom God had designed to be his special people. Moses was no dummy. He very well knew if he threw in his lot with those people he should expect trials. *They were poor, and crushed, and despised - a nation of slaves. If he identified himself with them, his condition would be like theirs - one of great trial[.]* (Barnes) But he boldly chose to be so identified. He willingly and knowingly became **Moses the Afflicted!**

Why so? The answer is “faith.” He saw and understood things a man of the flesh simply missed. *So every one who becomes a friend of God and casts in his lot with his people, though he may anticipate that it will be attended with persecution, with poverty, and with scorn, prefers this to all the pleasures of a life of gaiety and sin, and to the most brilliant prospects of wealth and fame which this world can offer.*

(Barnes) Simply stated: **Moses the Friend of the People of God.**

Pleasure of Sin for a Season:

Up first, we must recognize that there is some degree of pleasure in sin. It is fleeting, shallow and meaningless. It is soul-damning. But it's there. And it's NOT happiness.

This pleasure is for a season, which is to say it will pass away, as do all seasons. Life is short at best and this sin-provoking pleasure is even shorter. Those who live for this sin-pleasure often abridge their own lives and die young, as we see daily around us. Nobody yet has discovered how to combine intemperance and sensuality with length of days. This vice wears out the human nervous and muscular systems much faster and destroys the powers of life. Indeed, one who lives for the pleasures resulting from open sin faces calamity, disappointment, envy and rivalry.

[Moses] balanced the best of the world with the worst of religion, and decidedly chose the latter. (Jamieson-Fausset-Brown) **Moses the Sin-Hater!**

The Israelites, who were God's chosen and peculiar people, and were the true worshippers of him; Moses chose to be with those: the company and conversation of such is most eligible to every good man, because God is with them; his word and ordinances are with them; there are large provisions of grace in the midst of them; so that it is profitable,

delightful, and honourable, to be among them, and is attended with comfort, peace, and satisfaction[.] (Gill)

Verse 26 -

[E]steeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Page | 5

Reproach of Christ:

Back on February 3, 2019 Brother Steve discussed this clause. Noting that “reproach” means an expression of disapproval or reproof, Steve went on to posit that what this verse in part refers to is a direct reproach of Christ to Moses. An example provided came from Exodus Chapter 4 where Moses pled his ineptitude as a speaker. **And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant; but I am slow of speech, and of a slow tongue.** (Exodus 4:10) Here’s the reproach of Christ – directed at Moses – that followed: **And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.** (Exodus 4:14) And other examples of a singular reproach of Christ directed at Moses are found in that earlier sermon.

That’s all good; yet there’s more to learn from this remarkable phrase. The original language is better read “The reproach of the Christ.”

Consider Messianic Psalm 89 at verses 50, 51: **Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; wherein thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.**

Remember our verse is about Moses and how he esteemed or assessed this reproach. Ellicott concludes: *The reproach which Moses accepted by joining the people of the promise was, therefore, “the reproach of the Christ,” the type of that “reproach” which in later days His people will share with Him. Let us go forth therefore, unto him without the camp, bearing his reproach.* (Hebrews 13:13)

The general idea here is that Moses would be reproached for the course in life which he elected to pursue. He would face all sorts of afflictions, persecutions, mockings, distresses, scorn and ridicule for his religion and his association with the people of God. *[T]he reproach of Christ—that is, the reproach which falls on the Church, and which Christ regards as His own reproach, He being the Head, and the Church (both of the Old and New Testament) His body.* (Jamieson-Fausset-Brown) **Moses the Reproached** seems to be a no-brainer.

Greater Riches than the Treasures of Egypt/Reward:

Simply stated, the treasures and trinkets of the world were, in Moses' accurate estimation, far inferior to the reward he was to receive. To be reproached for serving Christ was worth more and of greater value than valuables the world has to offer. So we read in 1 Peter Chapter 4, verses 13 and 14: **But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.**

Egypt (at that time) abounded in wealth. As the *de facto* son of the daughter of the king, Moses would be heir to a great estate. For sure, Moses had legitimate prospects of inheriting large treasures in Egypt. But such earthly rewards paled in comparison to the knowledge of Christ, the power of his resurrection, and the blessedness of heaven; and, by faith, Moses saw that!

In this decision, Moses was simpatico with Paul's writings: **[I] count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. (Philippians 3:8-11)**

[T]hese (Christ reproaches) Moses chose to suffer patiently, out of faith in and love to Christ; these, with what excellent things were to follow by virtue of God's promise, he preferred as a better and richer estate, and infinitely more desirable, than all the treasures of honours and riches, which either Egypt or its king could oblige him with, the whole of them founded in the dust, disposed by flesh, fading in enjoyment, and ending in vanity. What are these treasures, compared to those laid up in store by Christ for his in heaven? (Poole)

In so esteeming, recognizing and regarding the reproach of Christ, Moses again finds himself in sync with Paul: **For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Romans 8:18).** The word "reckon" means to think on or judge a matter, to make account and reach a conclusion. The word is borrowed from arithmeticians and logicians. So, **Moses the Reckoner.**

Verse 27 -

It having been some time since I earlier read this verse to you, here it is again: **By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. (Hebrews 11:24-27).**

Fearing the King:

Most (if not all) of God's children passing through this world at one time or another have occasion to fear human government. There is constant tension between the Lord's church and Satan-inspired flesh power. Were it not so, there would be no need for this bit of preaching from Jesus: **And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven[.]** (Matthew 16:18, 19).

This tells us of two kingdoms, the first being man-made (called the "gates of hell") and the other being the "kingdom of heaven." There is an ongoing threat to the sheep of the former prevailing, which causes the heart to tremble on occasion. But the promise is ultimate defeat for human power and the other side of that coin being entrance into the heavenly kingdom.

That said, it should not surprise us that Moses encountered this fear. Though raised as the son of Pharaoh's daughter (Exodus 2:10), Moses first experienced the fear of human government when he was discovered as the one who slew an Egyptian who had mistreated his Hebrew brethren. (Exodus 2:11-15). It says **Moses feared and fled from the face of Pharaoh.** (Exodus 2:14, 15). On that occasion, Moses feared the wrath of the king.

But by the time Moses left Egypt at the head of the Israelites, he had no such apprehensions and throughout all the events connected with that remarkable deliverance he manifested no dread of Pharaoh. Indeed, Moses had become bold as we see from Exodus 10:28, 29: **And Pharaoh said unto him (Moses), Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou has spoken well, I will see thy face again no more.** Experience with the lion's roar had taught him.

It's a bit more challenging to come up with an apt description here, but what say you of **Moses the Overcomer of Human Government!**

Endured:

On the heels of forsaking this world and evading fear of human power and government comes endurance.

Instead of dread and fear, Moses endured amidst all the trial and difficulties connected with his leading forth the people from bondage. In the presence of Pharaoh, and in the weariness of exile, Moses was strong and patient, as seeing the invisible but true King and Leader of his people. He was resolute and immovable.

Gill says here: *for he endured; afflictions, reproach, and menaces, with patience and courage; his mind was not broken with them, nor overborne by them; he expected divine help, and persevered; and so do such, who are called by the grace of God[.]*

Similarly, Matthew Poole writes: [Moses] *was of a bold, undaunted spirit, so as nothing was too hard for him, either to suffer or do: magnanimity expelled his fear, so as he would stand or march according to God's order, faith presenting to his view at all times the great Angel of the covenant, God the Son, the Redeemer of him and Israel[.]* **Moses the Resolute.**

Seeing Him who is Invisible:

Throughout his life's travels, Moses kept the eye of his mind continually fixed on that great invisible Being, the God of all creation. Obviously, he did not see God with his natural eye. By definition, if something is "invisible" it cannot be seen with the human eye. And we are told that [n]o man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1:18).

It's the invisibility of God that is at focus here. Moses was faced with difficulties wherein he continually stood in need of divine power and assistance. Whence this should come Moses could not discern by his natural senses: his bodily eye could behold no present assistant; for God was invisible. But he saw him by faith, who he could not see with his bodily eyes -- and so seeing him Moses found him a present help, no less than if he had been apparent to his senses.

So Barnes comments on this idea to this end: *"As if" he saw God. He had no more doubt that God had called him to this work, and that he would sustain him, than if he saw him with his physical eyes.*

In closing please consider these additional scriptures on the invisibility of God:

- **For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead[.] (Romans 1:20).**
- **Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (1 Timothy 1:17).**
- **Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (1 Timothy 6:15, 16).**

I love you. Amen!

Isaiah Chapter 1

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

Page | 11

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

¹² When ye come to appear before me, who hath required this at your hand, to tread my courts?

¹³ Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Page | 12

¹⁴ Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

¹⁵ And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

¹⁶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

¹⁷ Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

¹⁸ Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

¹⁹ If ye be willing and obedient, ye shall eat the good of the land:

²⁰ But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.